This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

Educ
5318
85

Educ 5318.85

Harvard College Library.

BEQUEST OF

JAMES RUSSELL LOWELL,

Class of 1838.

Received Nov. 14, 1891.

THE CASE

OF THE

EDUCATED UNEMPLOYED

AN ADDRESS DELIVERED BEFORE THE HARVARD CHAPTER OF THE FRATERNITY OF THE PHI BETA KAPPA SOCIETY IN SANDERS THEATRE CAMBRIDGE JUNE 25th 1885

BY

WILLIAM HENRY RAWLE, M.A., LL.D.

PHILADELPHIA
PORTER & COATES
1885

Educ 5318.85
~~H.U.255.2107~~
~~Educ R 5466.8.30~~

Harvard College Library,
Nov. 14, 1891.
LOWELL BEQUEST.

GENTLEMEN OF THE HARVARD CHAPTER OF THE PHI BETA KAPPA SOCIETY,

Nearly fifty years ago, when a distinguished scholar of my own city* was honored with an invitation to address your Society, he suggested, with a grace peculiarly his own, that you had gone beyond your own ranks, every man in which was, he said, more worthy of the office, and commanded that service from a stranger, of a distant city, nurtured at the bosom of another Alma Mater, who, without a drop of New England blood in his veins, had little knowledge of your sectional topics, sympathies and predilections.

These last words could scarcely now be truly said. For since then, the ties which bind us together have been more closely drawn, nearer intercourse has brought with it increased breadth of thought, much which may then have been sectional has now become national, and the catholic sympathy of scholarship is absolutely independent of all boundary lines.

The object of those who, more than a century ago, founded this Society was "The Promotion of Literature and Friendly Intercourse among Scholars," and to this end the addresses which have hitherto been delivered before you have been marked with a certain conser-

* The Rev. George W. Bethune, D.D.

vative, academic repose. But, two years ago, this blissful existence was somewhat abruptly shocked by your being told that even as

> "The Heathen in his blindness
> Bows down to wood and stone,"

so you and the college which reared you had been and were worshippers of a Fetich, and that a student's present brains were wasted and his future prospects blighted by the enforcement of classical study, notably that of the Greek language.* The extent to which this startling arraignment was carried, and the forcible presentment of its varied illustrations almost raised the doctrine to the dignity of heresy, and its propounder must have blessed the changed times and customs when he remembered that four hundred years ago, disapprobation of "false doctrine, heresy and schism" was expressed by subjecting the offender to varied forms of torture, and, of these, preferably, to burning at the stake. The contrast between such punishment for heterodoxy and the course which you thought proper to pursue is the triumph of modern civilization, and the dignified retort of your Society has not its equal in history. No unseemly ripple of disapproval showed itself, but the next year you sent your invitation across the Atlantic to a distinguished professor *of the Greek language*, crowned with Academic degrees by foreign universities,† and after his

* A College Fetich. An address delivered before the Harvard Chapter of the Fraternity of the Phi Beta Kappa Society, June 28th, 1883, by Charles Francis Adams, Jr.

† Richard Claverhouse Jebb, M.A., LL.D.

first few sentences gracefully referring to the Press as "the *modern* organ of public opinion," he rolled back the clouds of centuries long past, and no associations or memories later than two thousand years old were allowed to disturb your scholarly enjoyment of what he told you of "the *ancient* organs of public opinion," and the large influence thereon of Greek drama and poetry.

The position of one coming after such distinguished doctors who disagree so widely is sufficiently embarrassing. He cannot ignore some part of the subject which is pressing to the front, and fall back upon such gentle topics as enlivened the household of the Vicar of Wakefield. An angel has come down into the pool and troubled the waters, and we may no longer behold our academic beauty in its mirrored stillness. Into the question of what is the best system of collegiate education, one who is not a College President or Professor, nor even a sub-editor of a College Magazine, may hardly dare to enter. Indeed, when one who has graduated more than forty years ago, and has since been continuously engaged in the daily work of a laborious profession, comes to deal with a subject which has called into the lists the most perfectly equipped men of the time, he finds that much of what he was once taught, much of what he now remembers, much of what made up his early life has given place to that which is new and strange. As an unfit survivor of a system now happily extinct, I may be permitted to recall the memories of my own

youth, when both mind and body were curiously dealt with, when to handle a foil, an oar or a cricket bat met with grave head-shakes, while love of field sports, or still worse, a taste for music, marked its possessor as a brand fit for the burning.

Forty years ago, and for sixty years before that—going back to the date of your Society's birth,—college education scarcely changed from generation to generation, and in direction scarcely differed on either side of the Atlantic. Political and social life were much the same in the new and in the old country; there was little reason why the education of a country gentleman or of a professional man should differ in either, and the number of those who then sought education in the mother country, whether in the Universities or the Inns of Court was, in proportion to the population, vastly greater than at this day. There, it was almost of course that those not born to an inheritance should adopt the army or navy, or one of the learned professions. The eldest son expected to fill his father's place in Parliament or as a county magistrate, and his brothers, for the most part, severally dropped into the same callings which the preceding generation had chosen. The study of the classics was as much a matter of course as belief in the Thirty-nine Articles. As lately as Sir Robert Peel's time, more grace, if not more force, was thought to be given to a speech in Parliament if it contained a happily turned classical quotation, and even now such a practice is gently tolerated. And to this day, those who

are confessedly among the busiest men in the world divert their thoughts and forget their cares by reproducing in modern tongues the beauty and force of classic poetry, history or philosophy.

It cannot be said that such has been largely the case here. The choice in professional life has ever been more limited, for as to the army and navy there was none, practically, and as to the Church, while in England, then, as now, some of the greatest worldly prizes were within its gift, it has been to the immortal honor of those who in this country have selected the ministry as their calling, that no prospect of earthly gain could possibly have influenced their choice. During the earlier half of the century, there was indeed a class of men which nearly resembled the corresponding class in England—proud of their large holdings of inherited land, of their classical education and of their almost inherited succession to prominence in political life. But this class existed only in a certain part of our country, and is now practically extinct. As time passed on, the growth of the country largely showed itself in the advance of the learned professions, and if there was some little ebb and flow, it was but that of the rising tide. Meanwhile our colleges kept on their placid course. A newer treatise would sometimes take the place of an old one, but still it may be broadly said that for a great part of the century, the graduate of an American college left it with much the same education, in substance and in method, which his father and grandfather had received before him. Whether

this was or was not due to the perhaps unconscious following of the English system need not be here considered, but nothing in modern history is more curious than that during this time of progress, the system of education itself scarcely changed at all, and it cannot be said that an American leaving his college was as fairly equipped for the battle of life *as it was here to be fought*, as the graduate of an English university, to say nothing of the fact that the latter had continued his training for that battle two or three years longer.

At a recent "gentle and joyous passage at arms" between our most distinguished college presidents, one of them is reported to have said, "I left Harvard College thirty years ago without *knowing* anything," and although he himself is the only man in the world likely to make such an assertion, and it was received with the incredulity it deserved, yet one may fairly put him on the stand, even though he be a biassed witness, and, as we lawyers say, let the objection to his evidence go to its credibility rather than to its competency. Just when and how it dawned upon our colleges that their system was not the best system for our own people need not here be dwelt upon. The "new departure" came at last, and whatever differences may exist as to where the lines should diverge, no one now pretends that the same course should be pursued by every student alike, without regard to his natural bent or capacity, or his future career in life. Few find fault with the hard and fast course at West Point—though even as this, some murmurings are be-

ginning to be heard—for every cadet is educated to be a soldier, and there is little room for choice as to his studies. But the reason ceases in proportion as the after-college life shall vary in its objects, and this is now so thoroughly felt that whatever differences of thought exist among those who conduct colleges which justly claim to be in the front rank, they exist more in degree than in kind. While an extremist on the one hand may be alarmed at Fetich worship, and suggest that ultra-conservatism will turn out, as has been said, a "few grammarians and elegant scholars, and a multitude of baffled dunces," those who are thus accused protest against the well-meaning but misguided laxity which would let loose upon the world a graduate nicely skilled in graceful studies, an accomplished dilettante "in music, arts and French plays," but with little trained habit of thought, little fibre and suppleness of intellectual muscle, and as far as possible the opposite of a mental athlete.

And it may here be suggested that the crucial test of the future of our colleges must soon be tried. Hitherto, their ranks have been largely supplied by the sons of professional men—never overburdened by wealth—and others who have saved and denied themselves in order to send their boys to college, and these last have, for the most part, justified their parents by fairly good work towards earning their future livelihood. But the increase of wealth and luxury and the habits which come with these have found their way within our college walls. The sons of rich men are

more in number than they used to be, and indulge in tastes and expenses in common with those at Oxford and Cambridge. But they and those who instruct them should remember that in England, a rich man's son has a future which may range from being merely respectable and useful, up to the highest honours and successes which the world knows. With us it is not so, and the sons of the rich are practically almost as heavily handicapped as the sons of the poor. The inducement for severe work being withheld, their education is naturally directed rather to that which shall please, than to that which shall strengthen. If our colleges shall yield to such insidious influences, they will largely cease to be schools of learning, and will become mere polishing institutions.

Apart from this, between the opposite poles of the present doctrines there is a large middle ground on which the great body of those who teach and those who learn can more or less nearly meet, and wholesome agitation stimulates thought and action, even as the existence of party is necessary to the healthy atmosphere of a State.

But while there may exist these amiable domestic differences, a real enemy is marshalling his forces for a conflict in which if he shall prevail, the problem of college education will largely cease to be of interest save to the future historian. For it is being widely asked, "Why *college* education at all? To the practical American who has his way in life to make, it is largely waste of time." Such questions as these, whether as

between the colleges themselves or between the colleges and the outside world, do not arise without a cause, and perhaps one great cause may be the present cry of the educated unemployed. When thousands of young men throughout the country find themselves without the means of support in the condition of life which they had planned for themselves, it is natural that they should blame, for some part of the result, the education which they have received. It is perhaps not logical—it may be too like the child who kicks the chair he has fallen over—but it is natural, and at any rate it exists. And from finding fault with the education at any particular college, the gradation is easy to the conclusion of finding fault with college education in general.

As to part of the complaint, it was forcibly said in one of the numerous publications which have lately appeared upon the education question, that "a system may be most perfectly adapted to subsequent success in life—and even success in modern life with all its peculiarities—and yet fail of the best results by reason of indolence or want of enthusiasm or stupidity or preverseness on the part of the student." Without using such strong language as this, which however true as to a few can hardly be so as to the many, one may venture to suggest that a broad reason for this want of success lies in the student not having sufficiently measured the requirements of his intended calling with relation to his own capacity to meet them. Otherwise it would hardly seem rational that while it was asserted

on the one hand that the professions were overcrowded, hundreds of young men should, on the other, every year deliberately prepare for and enter these professions, only to find that what they had heard was true. It would seem to ignore the usual law of demand and supply. Any one who, in commerce, should continue to manufacture an article with which the market was already overstocked and with no prospect of a change, would scarcely be considered wise. His only hope and excuse would be that his particular article was of such excellence that it would assert its superiority in the market. So with the professions. And as it would be idle to say that success is impossible in them, or even largely improbable, a word may be suggested as to their present exactions.

It may as well be said plainly that the day has passed when the mere fact of a college education is, of itself, an assurance of success in life, and those who have imagined that because they have received it, "the world owes them a living," as they put it, have been rudely awakened from their dream. While it was never so true as now that "there is plenty of room on the front bench," it cannot be known too soon that there is little room in the learned professions for mediocre talent. Especially is this true of the law, as to which there has been a great change. In the addresses delivered forty or fifty years ago, young men used to be encouraged by the assurance that industry, integrity and devotion to their profession would surely lead to a certain measure of success.

That measure is now very uncertain. Different quantities have entered into the equation. Progressive times demand greater requirements. A man of merely average capacity, be he ever so industrious, ever so ambitious, may sit solitary in his office, heartsick with hope deferred. For this there are many reasons. Much of the work which used to come to a young man has ceased to exist, or has been largely diverted to other channels. For even as in mechanics, machinery has superseded hand labor, so a sort of legal machinery has drawn away much which once helped to make up the income of the young lawyer. The credit system has largely changed, and if debts are to be collected, the work is done by mercantile agencies, at less expense and with greater certainty. The examination of titles is rapidly passing from the profession to corporations, who issue certificates of search and insure a title as underwriters insure a ship, for the needless complication and consequent great expense attending the transfer of land has largely given rise to the growing system of having such transfer made as it were by machinery.

So, the enormous business growing out of fiduciary relations has largely passed from the hands of individuals into the care of corporations. A trustworthy and competent friend will doubtless do better by one's estate than an animated machine, but the latter is immortal, it is impersonal, free from the pressure of passion or prejudice, and the risk of loss from breach of trust is reduced to a minimum. Three or four cor-

porations, each of them the fiduciary of one or two thousand estates, and each for the most part employing its own counsel and no other, will withdraw from the outside profession a large part of that profitable business which, till lately, was shared by all.

Centralization, too, produces unhappy results to the many. Not only do corporations largely absorb the business formerly done by individuals, but as each of them becomes prosperous it absorbs the smaller ones in the same line, and those who have been so fortunate as to act for these last, find themselves much in the condition of a dethroned prince—the memory of his former independence and his holdings is all that remains to him.

The tendency towards specialties, too, has produced a marked change. The subjects to which the science of law is now applied have so vastly increased in number, and its application to them involves so many intricacies, that it is out of the question that any one should master them all or any large part of them. A hundred years ago, or even fifty, a client expected and found that his counsel was competent to undertake nearly all the business which he brought to him, of whatever kind. Now, the range of subjects which any one may be said to thoroughly understand is limited; of many, his knowledge is slight, and of some he has none at all. And as clients are ill-disposed to wander among different counsel for their several matters, the habit which has long prevailed in England as to solicitors has grown up here, and in a modern large law

office, with its half dozen partners and some scores of clerks and employés, law is expected to be turned out with much the same excellence and variety as the liquids from a conjuror's bottle. And doubtless the expectation is amply realized. In the presence here of some who have such prosperous belongings, it would not do even to suggest the possibility of the contrary. And, presenting, as they do, such a square within their zareba, it does look hopeless to the legal Arab that he should ever expect to break through their serried ranks.

Still another reason may be referred to—the positive falling off in some of the branches of litigation. The decrease in number of a certain class of cases on the dockets speaks for itself, whatever may be the reasons for it, and time will not allow that one should dwell on these, however suggestive and full of interest they may be. They open questions resulting from the changes being worked in the law itself—never an exact science—depending, as it must, upon the varying phases and habits of the country, each bringing with it its elements of uncertainty. And this was never more the case than now. Every one knows that ordinarily for one case that is adjudicated, a hundred are, in practice, advised upon on the faith of its decision. But till the law shall have crystallized on any of these subjects, men are unwilling to plunge into litigation of which the result cannot be reasonably assured. Hence, at the present day, and with many and increasing subjects of uncrystallized law on which counsel

cannot advise with any approach to certainty, disputes are settled more or less amicably, or are submitted to arbitration.

The day, too, has gone by when young men are pushed forward *and keep their places* by influence, by connection, by patronage. Of course any mind will expand by being brought into contact with large questions, broadly handled, and by friction with abler minds, but this will not go beyond a certain point. Some surfaces will never receive more than a certain amount of polish, and all the urging in the world will not turn a slow horse into a fast one. It may be that influence and the like will push an ordinary man into a practice that excites the envy of others who are at least his equals. But it is only a question of time. Even if his clients are not keen to detect his limitations (as they are now apt to do), he cannot escape the judgment of that most acute and sound critic, the profession.

Much of the same state of things seems to prevail on the other side of the Atlantic. The law journals mourn the decrease of litigation as the farmers mourn the depression of corn. It was my good fortune during the last summer to accompany two English Judges on their circuit, and it seemed to me that nearly all the cases on the lists were tried by a few leaders, and that while these held, practically, all the briefs, the rest of the bar were comparatively unemployed. And yet, for the most part, these were men with university educations.

If this be the dark view of the question, there is

also a bright one. People are accustomed to refer to the beginning of this century as having afforded exceptional opportunity in the law. And not without reason. The adoption for the first time in the history of the world of a written constitution opened untrodden paths in some of the branches of the law, while the wars which then raged in Europe and the anomalous position of our own country brought up new and strange questions in others. The questions were large in themselves and large as to their results. The want of precedent as to many of them gave scope to brains, as distinguished from mere learning, and the best men in the country came easily to the front. At this day, as to many branches of the law, the opportunity is at least as great. Some of them have had no existence until our own time, and no one can predict their limitation in the future. The questions now arising are as new and strange as those others —the lack of precedent not less. The enormous increase of capital and its concentration have added to the money importance of the questions themselves. With all this, the demands and emergencies great in all modern life have more than proportionally increased. To soundness of judgment and such other qualities as always were and will be needed, must now be added a greater quickness of perception, grasp of detail and capacity for rapid decision than was formerly called for. Questions to which were then given hours or days, must now be answered in as many minutes. And all with a coolness of head, undisturbed by possible results.

There are many men who fulfil these conditions, and their hands are full. Some of course are overworked. And no one is heard to deny that they *are* the best men and deserve their success. Were an illustration wanting, I could point to an instance of to-day. The profession in England is as conservative as any institution there—as anxious as any other that the good things of life should be parcelled among its own people. One of our bar went there from here. Whatever else might be said of him, he certainly deserved the reputation in our profession which he as certainly possessed. Every one knows how easily the gates were opened to him, and any one could suggest the reasons why his reception should have been kind. But that alone would not account for the stranger being fed by bread that was sufficiently wanted by their own mouths. Their own attorneys took to him briefs which otherwise they would have taken to their countrymen. He came to the front because he deserved to—because in his profession he was thoroughly equipped. Beside what is here remembered of him in the Senate and at the bar, beside what has come from his pen as a model treatise of modern times and the reports of his arguments, men there—judges, barristers and attorneys—all will tell you how and why it was that he took and kept the lead; he had emphatically a legal mind, was completely educated, and combined a keenness of perception, a mastery of principle and a power of demonstration which were denied to others. The lists are still open to such as he, when they shall appear.

If this be so as to the older men in the profession, it is not the less true of those who are even very young men. Of these, we see some who, with clear and fast-working brains, gluttons of work, knowing no particular difference between day and night nor whether they work ten hours or twenty, having measured their capacity and resolved to win, are either gathering a clientêle of their own, or, better still, have attracted the attention of their elders, and are getting work from that best of all clients, the profession itself. Such men are always in demand. These are they, who, if they choose, may sooner or later enter the large law firms, and then their future depends on themselves.

But although college education may not in these times of itself assure professional success, yet there is a wide gulf between this position and that of the iconoclasts of to-day who contend that such education is not of much practical value. It is well to know how far they carry their views, and as to the profession of which I am now speaking, a late issue of a prominent law journal puts it thus plainly:—

"While on the subject of legal education, we desire to enter a protest against the system pursued in the old colleges. We do not stand alone in the conviction that Havard and Yale, and their imitators, great as is the good which they have done, stand in the attitude of perpetrating a crime against the rising generation. This crime consists in the keeping up of a system which requires a young man, in order to have the reputation of being well educated, to load his memory

with a vast amount of useless knowledge. In this category of useless knowledge, we especially desire to put Greek and the higher mathematics. Useless knowledge, instead of being a help in the battle of life, is a handicap to the intellect. The really successful men, the great brain-workers, know that the art of succeeding consists largely in the art of forgetting. The remembering of useless knowledge is, therefore, the expending of the force of the brain upon useless things. The talk about requiring a young man to study Greek or mathematics for mental discipline—which talk is still kept up by some college professors—is not a delusion merely; it is an abomination. It signally demonstrates the unfitness of those persons for the office of educating the young."

Other authorities tell us that "a general course of study," as they call it, should be pursued till the age of sixteen, at which ripe period of one's life they think that all one's work should be turned toward preparation for his future calling.

It is easy to receive such suggestions with the complacency of the cultivated men of Corinth to whom Paul said:—"Ye suffer fools gladly, seeing ye yourselves are wise." But *this* new departure, in promising a short cut to an end, possesses a natural element of popularity. A telling argument against an extension of the elective system was that a student would be enabled to choose a "soft course," pleasant at the time, but bringing to most of its votaries lasting regret in after-life. But the seductive doctrine that a college

education is largely useless because it teaches useless things which after-life is taken up in forgetting, fails to grasp the chief object of study. For many purposes, it is, of itself, a matter of no consequence that the three angles of a triangle equal two right angles, or that the battle of Salamis was fought B. C. 480, and he whose knowledge consists largely in piling together such propositions or facts cannot be called educated. Any one may get through his classics using a crib instead of his grammar and dictionary, he may perhaps even get through with credit, he may cram for his examinations and be glib at functions and quaternions, but what he thus learns will take no hold upon him, and like money easily got, it easily goes. It is the mental discipline acquired in the course of certain studies which produces what is known as the trained mind—which toughens the mental fibre, which develops concentration of thought into intellectual habit, and enables a man in after-life to do his work, of whatever kind, more easily, more thoroughly, and with less mental strain and friction. This can hardly be overstated. Of course there are men who go to the front without it, but the extent to which they themselves prize this higher education, is made known to the world by the colleges throughout our country which some of these very men have founded and endowed. There are those of us to whom it would be a disgrace not to have acquitted ourselves fairly in life. With every advantage of education, of position, of at least an even start in the race, it but needs that

we should learn what we *can* do, and still better what we *cannot* do, to win at least something of what the world calls success. But a more interesting lesson is taught by the early days of many of those who bear the proud title of self-made men; whose hours, after keeping the store or teaching the school is over, are given to self-teaching—who, with the conviction that "knowledge is power," to this end deny themselves the pleasures and even the necessaries of life. It may be that the mental discipline which such as these undergo tends to self-knowledge. It is the best knowledge that can come to us, and it is, of all other knowledge, that which is the least sought after. Few attain such knowledge very early in life—many never attain it at all—and though it may be that taking thought will not add one cubit to the stature, it will at least enable one to know whether he be tall or short. Self-knowledge may not give brains where God has denied them, but it will at least teach us whether they have been given or denied.

But self-knowledge, like other knowledge, comes to us better and more quickly by being skilfully taught, than when we teach it to ourselves. One may become a fine chess player and yet never have looked at a "book opening," but he will have wasted much time and labour in teaching himself what he could easily have learned from the work of others who had gone before him.

A cobbler may not go beyond his last, and I hardly venture to speak with any confidence in this regard

as to the other professions. That of the ministry is exceptional in this country, and there have been few inducements to tempt labourers into the vineyard. But it is believed to be true that the demand for the best ability exceeds the supply, and that a vacant pulpit of a high order is filled with difficulty, and often by importation from Great Britain or her colonies. In medicine, apart from the usual ills that flesh is heir to, modern modes of life and work in our trying climate have produced complications, mental and physical, which tax the highest professional skill, and such skill in the various branches of the profession is more in demand and more highly paid than ever before. Naturally the need for young men to assist in the work is also great, and we see a certain class of these rising to assured success with a rapidity unknown in the last generation.

If it be asked how far is all this consistent with the professions being overcrowded, and with there being thousands who are doing absolutely nothing, the answer is that for *those* thousands there is no place in the professions. There, the race is now to the swift, and the battle to the strong. As turfmen say, "it is the pace that kills," and the pace to-day is so fast that all but a few are distanced. It is literally the survival of the fittest.

This may sound hard and cruel—it may have too much of the cry of *Væ victis*, but I believe it to be true, and perhaps it is better for the world that it should be true.

The fact is that the overstocking of the professions is but the outcome of what has been going on for more than a generation. As in an army those who command are few, and those who are commanded are the many and do the work, so in a community, the vast majority should be those who contribute to the material gain—putting it broadly, those who work with their hands rather than with their brains. But until very lately, although one heard much of the dignity of labour, it was a dignity which too many were willing to forego, and the only implement of labour which these considered proper for their hands was a pen. Their fathers did not all share this feeling. Except in that local class already referred to, in the last generation certain pursuits began with work that is now unknown; he who entered a counting-house went there early in the morning, took down the shutters, swept the floor and lighted the fires. A student in a lawyer's office not only copied the pleadings, but all other papers, carried notes, went to bank, and did generally what was asked of him. But the sons of that generation have considered not only that customs have changed, but that work done by men's hands, no matter what, is derogatory. Hence, employment even as a clerk has been as much desired as any less elegant occupation has been scorned. Of course the supply soon exceeded the demand, and the unemployed crowd, educated and uneducated, is absurdly large in proportion to the community and its wants.

The reaction seems to have set in. Some young men of the present day have, it would seem, a future before them which was denied to their elders or was undreamed of by them. Many of them seem now to feel that no work can come amiss to them for which their abilities are fitted—that no life can be too hard, no privation too great which leads to their development. It is significant—and not as matter of regret but rather as matter of pride—that graduates of our universities are found in the machine shops of our great corporations, wearing grease-proof overalls and earning five cents an hour for a working day of eight to ten hours, out of which they pay their board. Of course, these see their future; they have measured their own capacity and foresee their ultimate promotion, though there is none for the first years. It is also significant that schools for mechanical instruction are springing up all over the country, and that some of our colleges have themselves introduced it among their branches.

Of course, one does not mean that our college graduates are to support themselves through life by manual labor—to be blacksmiths or brakemen or chain carriers—any more than the cadet at West Point who learns to clean his musket and his boots expects to be a private soldier or an officer's servant. There are brakemen who never get to be more, and there are soldiers who never attain the rank of a corporal. But here is where the education comes in, and the mechanical instruction and practical knowledge, based as

they are on college training, are, as the mathematician would say, raised by it to a higher power. There is nothing in life which a man may do, no matter who he is or what it is he does, that he will not do better with the help of training. The extent to which the world is suffering from want of the highest education applied to its modern needs suggests lines of painful thought. Those who have been accustomed to sneer at the Baconian philosophy, and to think, as did Seneca and those of his school, that the well-being of mankind was beneath the attention of a philosopher, have had forced upon them the fact that with all the growth of civilization and wealth and taste and luxury, we are, as to many things, absolutely without knowledge. There is not a man in the world to-day who can build a cathedral, and Westminster Abbey and Notre Dame stand as monuments of what has never been done since the days when scarcely a man outside a monastery could read or write. The story told by the aqueducts built thousands of years ago contrasts strangely with those we hear to-day of towns whose polluted water has filled their hospitals with the dead and dying. Either it is true that scarcely a man in the world knows how to drain and pave a city, or else such knowledge is so limited that its possessor is like one crying in the wilderness. Either there are few who know how to build a house, or the many are so perverse that they refuse to have it built according to certain scientific, climatic and hygienic principles. Either there are few who can give competent judg-

ment as to the probable future of a mine, or the many choose to employ less instructed men and lose their capital accordingly. One has but to mention such sciences as Chemistry, Geology, Engineering in all its branches, to suggest the future that therein lies to him who shall more completely give to the world their secrets. And no education can be too complete which may help to develop the practical results from the knowledge which, within this generation has come to us, that Light, Heat and Electricity are one Force with various manifestations.

Nor only this. Apart from education and mental discipline and all that comes therefrom, there is the fact that college life presents the only largely organized American existence in which play as well as work is now looked upon as a reasonable part of life. For love of play is as needful to be taught as love of work. It may be that colleges destroy some young men, but the percentage is very small, and whatever be the risks, they are invaluable if only to teach the healthy joy of play, of games, of use of the physical frame. After-life here in our serious race more or less discourages these.

We all know successful men of business who insist that in their form of career, the four years of college would be lost years. The reply is that what the average American business man lacks is capacity for mental, indeed for any amusement. In this direction the refining influence of four college years is beyond words. Physicians will tell us that they see every

month overworked, broken-down men who need rest but cannot enjoy it, because although disease has made a vacuity of pursuit, there is nothing to fill the abhorred vacuum. They neither ride, nor shoot, nor fish, nor read in a true sense. They are like a slave who has found a great jewel. They have got the longed-for diamond of leisure, and know not how to wear it, and cannot sell it. They are forbidden to work, and no man ever taught them play of body or mind. They have won the battle of life as they intended to fight it, and the victory is like those of Pyrrhus. That inexorable creditor, Nature, is at their door and cries, "Pay me that thou owest." And they have not wherewithal to pay.

So much for college education from the hard, practical, material point of view. Even a Gradgrind must be satisfied with the picture. But if we pass from what strictly pertains to success in life to higher influences, we enter a region in which we cannot expect Gradgrind to follow us. Love of study for its own sake, shared by the sympathy of others, fostered by congenial surroundings and the interchange of thought, incited by emulation, humanizes our coarser nature, broadens our range of thought, opens to us wider views of life. By it, too, are created friendships which are not of to-day or to-morrow, nor yet of this world. Leaders of modern critical thought have branded Macaulay as a Philistine, yet surely it was no Philistine who, speaking of "the feeling which a man of liberal education naturally entertains towards the

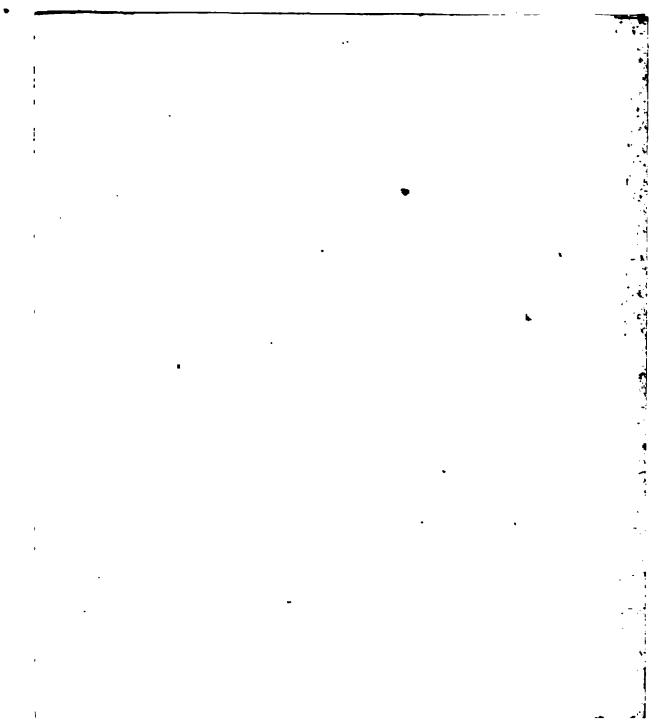
great minds of former ages," said, in words which even you can bear to hear repeated, "The debt which he owes to them is incalculable. They have guided him to truth. They have filled his mind with noble and graceful images. They have stood by him in all vicissitudes—comforters in sorrow, nurses in sickness, companions in solitude. These friendships are exposed to no danger from the occurrences by which other attachments are weakened or dissolved. Time glides by; fortune is inconstant; tempers are soured; bonds which seemed indissoluble are daily sundered by interest, by emulation, or by caprice. But no such cause can affect the silent concourse which we hold with the highest of human intellects. That placid intercourse is disturbed by no jealousies or resentments. These are the old friends who are never seen with new faces; who are the same in wealth and poverty, in glory and in obscurity. With the dead there is no rivalry. In the dead there is no change."

It may well be that much of this is little felt in the heyday of life and while one is pressing on in the race to the front; but life is not all made up of health, of strife, of victory, and at every interval of enforced inaction, and still more when the lengthening shadows of age stretch along our path, then these friends come to us, as it were from a far country, and bring us that peace which the world cannot give.

The Promotion of Friendly Intercourse among Scholars was, your records tell us, the object for which

your Society was founded. But we are also told, more by tradition than by record, that the young men of William and Mary College, scarce more than two score in number, who early in the year 1776 formed this Society, deemed that beyond this end their mission was to bring together into some sort of Union those colonies which were just then about to burst into independence. How far or long they worked together cannot be known, for most of them were at once hurried into active life, and their college dreams were to be turned into realities through such trials and with such ultimate success as none of them could then have possibly foreseen. In those trials and that success some of them grandly bore their share, and their names are part of the history of our country. It has so happened—and it could not have been otherwise—that your Society has never as a body gone beyond the object of its creation. But its several Chapters, now nineteen in number and connected with as many colleges, have, from first to last and for more than a century, sent forth men of whom their country is not less proud for their other claims to distinction than are you for their scholarship. And even as no power of speech can add to the wealth of thought suggested by the names inscribed on the walls of this Memorial Hall, of those of Harvard University who so loved their country that they gave up their lives at her call, so no feeble words from a stranger in your ranks can add to the memories invoked by the names of those who appear upon your rolls. And as to you, as with

recurring years you come together at your former home, whatever may have been to you the changes and chances of this mortal life, they are all forgotten in the memories and associations of those other days, and you find that the friendly intercourse among scholars which began here in your early manhood then begot habits of thought and feeling which have since, even in a generation prone to ignore the past in its worship of the present, grown with your growth and strengthened with your strength.



Educ 5318.85
The case of the educated unemployed
Widener Library 006468118
3 2044 079 788 444